THE Civil Rights, and Conveniences OF EPISCOPACY: WITH THE Inconvenience OF PRESBYTERY ASSERTED;

As it was delivered in a charge to the Grand Jury, at the General Quarter Sessions, held at *Nottingham*, *Apr.* 22. 1661.

By *Pen. Whalley* Esq; one of his *Majesties* Justices of the Peace for the said County.

LONDON,

Printed for *Philemon Stephens* the Yonger, at the *Kings Armes* over against Middle Temple Gate in *Fleet-street*, 1661.

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The civil Rights and Convenience of EPISCOPACIE, *With the inconvenience of* PRESBYTERIE *Asserted.*

GENTLEMEN,

HAd it not been that all the ſeveral Sects of this Nation, who not long ſince breathed nothing but fire and deſtruction againſt each other, have of late been like *Herod* and *Pilate* made friends all in one day; I ſhould not have detained you with any Diſcourſe at this time by way of Preamble; but that conſidered, with the extravagancie of ſome Expreſſions which fell of late from ſome perſons (whoſe Education, in common reaſon might have entitled them to more wit) againſt the Diſcipline of the Church of *England*; I am invited nay compelled, as a Sonne of the Church, to ſay ſome thing in vindication of that which they commonly call the unneceſſarie ſuperfluitie, but others the τὸ πρέπον or *Decorum* of the Clergie: wherein I ſhall prove the Rights that they have to thoſe Eminent places of Honour, which they now enjoy, or may pretend to, as ſitting in the

House of Lords, &c. with the Conveniencie and profit which may accrue to us Commoners by their having so: I am induced the rather to it, because the time is now at hand, when every man possibly may hope to get a toleration, or connivence for his own humor, or fancie, which very many now adayes mistake for Conscience in the exercise of Religion; and the way for it being thought feasible by that old one of petitioning the *Parliament*, as it may be by some conceived. Now to the end, that you, like your Predecessors, should not be gulled in Petitioning for you know not what; I will by Gods help lay down the Legalitie and Convenience of *Episcopacie* with the contraries of *Presbyterie*, (for they are now like to be the only Rivals) and then if you have a mind to Petition, you may know what to Petition for. The Rights then which the Bishops have both to their Lands and Honours are twofold, by Custome or common Law, and by Statute Law.

The Custome under which they claim, is of great Antiquitie, for it bears date almost with Christianitie it self; In *Ethelberts* time, the first Christian King of the *Saxons*, you shall find a Convention at *Canterbury* consisting of Bishops and Lords, to settle the Affairs of Church and State, and that's above a thousand years agoe, and look what Privilege they enjoyed under him, they had under the respective *Saxon* Kings of the Heptrarchie, as soon as converted to the Christian Faith, amongst whom they had the precedencie of the other Lords; for the writ of Summons ran, *Ad Episcopos, Principes, Proceres, & optimates Regni*; For the Bishops, Princes, Peers, and other good men of the Realm. And afterwards, when the Arms of the West *Saxon* Kings had so prevailed, as happily to reduce *England* to a Monarchie, The Acts of that *Parliament* held at *Kingsbury*, *pro negotiis Regni*, were confirmed by the Bishops, Abbots, and other great men of the Nation; and this hapned, *Regnante* Æthelwolpho *filio* Egberti the first Monarch of *England*, who afterwards *Anno Dom.* 845. called a *Parliament* or Convention of Estates at *Winchester*, and decreed *Cum consilio Episcoporum & principum suorum*, by the advice

advice of his Bishops & Princes unto the Clergie, with several Temporalities and the Tyths of all mens estates, and those free *ab omnibus secularibus servitiis, nec non regalibus tributis majoribus, & minoribus sive taxationibus*; from all secular Impositions, and all the Kings Taxes both great and small; I chose to instance in this, because you may see the right that the Church hath to Tythes; and how it was the intention of the first Doners, to free her from all Impositions and Taxes whatsoever, which though the Clergie do not now pretend to, yet more moderation may be used for the future in assessing them then formerly. And this priviledge of sitting amongst the Lords, they injoyed without alteration till the Conquest, during which time they held their Lands *pura & perpetua Eleemosyna*, by *Franck Allmoigne* as the men of the Law term it. But when the *Norman* came, though under him they still injoyed their Lands, yet their Tenure was altered from *Franck Almoigne*, to be held *sub militatari servitute*, (as *Matt. Paris* hath it) by Knights service or Baronage, by which they were compellable to furnish the King towards his Wars, equally with Lay Subjects of the same tenure; which though at first it lookt like an encroching upon their Priviledges, prov'd an advantage unto them; for whereas before they sate amongst the Lords only *Virtute Officii* as Bishops, now they had place *En respect de lour possessions l'Auncient Baronies annexes a lour dignitie*, as Barons, and so they owned themselves at the *Parliament* held at *Northampton* in *Henry* the Seconds time, when they said, *non sedemus hic Episcopi nos; Barones, vos Barones, omnes pares hic sumus*; We do not sit here as Bishops, we are Barons, you are Barons, and here we are Peers; and all this while they with the rest of the Clergie were held, and that justly too, the first Estate of the Realm, and so they continued till *Henry* the Thirds time, in whose Reign *Magna Charta* was confirmed, which is the first of that we call *Statute Law*, under which we claim much of that which we pertend a propertie in; and there you shall find those great Priviledges of the Church, amply and fully confirmed, for it runs thus. First we have for *Stamf. ple. l. 3. C. 1.*

us and our Heirs confirmed for ever, *That the Church of* England *shall be free, and enjoy all her Rights and Liberties inviolable*; and it follows likewise, *All Acts made against this by any succeeding* Parliament *in time to come shall be void to all intents and purposes*: and this was confirmed by a solemne curse denounced on all the infringers, by *Boniface* Archbishop of *Canterbury*, the prime Peer of the Land. And truly it would not be amiss, if all the Opposers of the reflourishing of *Episcopacie* and others would consider, whether or no, those occurrences which have happened amongst us since that great violation of *Magna Charta*, the disfranchisement of the *Clergie*, have not rather resembled a Curse, then a Blessing.

But to return again to the matter in hand; if *Magna Charta* be, as most of us are apt to incline to believe, it is, like the Lawes of the *Medes* and *Persians* unalterable, as to the main, it is so in every part; for the Rule must hold, *Quicquid incorruptibile est in toto, incorruptibile est in singulis partibus*; what's incorruptible in the whole, is likewise in every part: But possibly a man may receive the same answer in this particular, as the King of *Persia* did in another case, who falling into an incestuous love, demanded of his Counsel, Whether *there was not a Law, that the Kings of* Persia *might marrie their own Sisters?* They after some advice return this Answer, *That they could not find a Law tolerating such marriages, yet there was another which permitted the Kings of* Persia *to doe what they thought fit*: And so, though there be no Law that *Magna Charta* should be infringed in the least particle, yet there is a Law or Custome, for *Parliaments* to do what they will; And by a *Parliament* was *Magna Charta*, as farre as concerns the Church, violated; and therefore good and binding: 'Tis true, the Royal assent was as a man may say extorted to that Bill, whose condescending to that and some other things about that time, to prevent as he hoped (that which it caused) a War, together with his signing those Sacrilegious destructive, & selftottering Propositions at the Isle of *Wight*, made him appear to be a man, and in those things subject to infir-

infirmities. But however this is well enough answered out of *Bodinus*, that great State-man of *France*, *Nihil à duobus ordinibus potest decerni, quo non ex tertius incommodum inferatur*; Nothing can be Decreed by two Estates, to incommode the third; and that the Lords Spiritual are an Estate, I hope will not be denied; when my Lord *Cooke*, that Oracle of the Law affirms it, who in his Chapter of *P.F*, 1. sayes, *The three Estates of the Realm, are the Lords Spiritual, the Lords Temporal, and the Commons*; and his I think is a sufficient Authoritie to confute that Frivolous but King-lesning Tenent, which holds his Majestie to be one of the three Estates.

The next thing to be inquired after, is the advantage that doth, or may accrue to us Commoners by these Priviledges of the Church; and they are either in general, or particular.

The first is very Evident; for if at any time the Lords should attempt to encroach (a thing which possibly they may hereafter incline unto to be quit with us) upon the rights of the Commons, the Bishops are as so many Advocates to plead our Cause in the upper House, to which their own interest must enforce them; for as they are generally the sons of Commoners, and so taken from amongst us; so to us they must return in their issues; and therefore, look whatsoever they assent unto, which entrenches upon our liberties, is prejudicial to themselves in their Posterities and Relations.

The next to be treated of, is, that which will be sure to get acceptation, every mans particular advantage, and that worldly too, by the reflourishing of the Church, and this is as apparent as the former: For all that Grandeur and splendour, those eminent places of Honour and Profit in the Church, are but as so many Crowns and Prizes held forth to the encouragement of us, and our Children in the progress of Vertue, according to that of *Claudian*, *Egregios invitant præmia mores.*

And

And the rather to incite us, the meaneſt perſon in the Nation is in himſelf or poſteritie capable of the higheſt Church preferment, if parts and induſtrie be not wanting; ſo that now we may ſay to our Children as ſoon as they are fit to go from us,

Diſce bonas artes, ſanctam cole Relligionem;
Sic tibi cum magno ſurget honore decus.

Purſue good Arts, embrace Religion true,
So Honours great to thee ſhall ſoon accrue.

For now Heavens be praiſed, the Church hath got ſuch a nurſing Father, as he wants no preferment wherewith to encourage her deſerving and obedient ſons. And though all men cannot arrive at the higheſt pitch of Honor; yet, where there is merit, there will never be wanting a ſufficient compenſation. Better too is it for the body of a Nation, when vertue is encouraged by rewards, then when Vice is only diſgraced by penalties. For Noble and generous Spirits, are ſooner drawn to the wayes of Vertue by Honourable Requitals, then deterred from thoſe of Vice by ignominious Puniſhments; And therefore praiſe-worthy is that Inſcription upon the Town Hall of *Zaint*, a Cittie in an Iſland of the ſame name;

Hic locus odit, amat, punit, conſervat, honorat,
Neglectum, pacem, crimina, jura, probos.

Here are rewards for Vertue, as well as puniſhments for Vice: Neither is it a new thing for learned Men, to be preferred before others that are ſuperiour in Birth and Eſtate, if inferiour in that qualification; for which *Sigiſmund* the Emperour gave this Reaſon; Who upon a time being asked by ſome of his heavie-headed attendants, *Why he valued Scholars above themſelves, who were far their ſuperiours both in Honour and riches?* returned this Anſwer: *Se juſte illos colere, qui nobis dotes tam divinis antecederent*; That he did them nothing but right, becauſe they out went them in gifts ſo Divine: For (ſaith he)

Wiſedome,

Wisedom and Learning are only the gifts of God, wheras he himself could confer honor and riches upon any body; and of this mind was *Antisthenes* the Philosopher when he cursed that Citie, where Ἐν δὲ ἰῇ τιμῇ ἡ μὲν ἐσθλὸς ἠδὲ κακὸς, good and bad, fools and wise men, had equal honour.

As now I have spoke somthing of the Rights and Conveniencie of *Episcopacy*, so it remains that I should say likewise something of the no right and inconveniency of * *Presbytery*: But the former it is needless to insist on, because having proved the Rights of the one, the illegalitie of the other is of natural consequence; therefore the chief bent of my Discourse shall be to treat of the inconveniencie that *Presbytery* brings along with it to all sorts and orders of men; and first Ile begin with the King. From him (though a Sacred Person) it ravishes the chiefest Jewel of the Crown; the desnier resort, or last appeal of the Subject. For, whereas by the Lawes of *England*; If any man find himself aggrieved at any consistorial proceedings of any Bishop, there lies an Appeal to the King in *Chancery*, who of course in those cases, commissionates certain *Delegates*, under the *Great Seal*, who are to inquire, and take *Cognizance* of the matter depending, and accordingly to relieve the Plaintiffe if they see occasion for it. With the *Presbytery* it is otherwayes; for they say, in the book of Discipline, *From the Kirk is no appellation*; and as this is very prejudicial to the Authoritie of Princes, so is there another passage in that book as prejudicial to their persons; For, *to Discipline* (say they) *must all Estates, and Persons, as well they that Govern, as they that are governed, be subject*. If now the King cannot scape *Scot-free*, the Subject must not expect to be free from their insolence. For they say, *That for an uncomly gesture, a vain word, suspition of covetousness, Sabbath-breaking, keeping a table above a mans rank, and the like*; (and of all this their Reverendships must be the sole Judges) *Church censures ought to be inflicted*; and though it be granted, they begin first with Admonition, yet if there be not a present Conformitie to what those supercilious Gentlemen will please to impose, they proceed presently to excommunication. And as they are oppressive in those things that possibly may be no faults, so

* By *Presbytery* must be meant the *Scotch*, to set up which, the Nation, when they were set a madding, Covananted.

2. Book of *Discip.* c. 18.

1 Book of *Disc.* 7. head.

are they worse in those that are: For whereas our Law sayes, *Nemo debet bis puniri pro eodem delicto*, No man ought to be punisht twice for one offence; They say, *Nothing forbids the same fault to be punisht, one way by the Politique power, another by the Ecclesiastical; by one under the formality of a Crime, by corporal or pecuniary punishment, by the other under the formality of a scandal, with Spiritual Censures*: And though some may think this harsh, yet are they worse when they say, *Parents shall loose the disposal of their Children in marriage if the Child desire a Husband or Wife, and the Parent gainsay it upon the common ground only, of want of guds, or disparitie of Birth, then upon the Childs desire the Minister is to travel with the Parent, and afterwards at his discretion admit them to marriage*; (*for the work of the Lord* (as they say) *ought not to be hindred by the corrupt affections of men*: Though this be verie high, yet is their practice much higher; for the *Presbytery* doth ordinarily compel the injured Parent to give the disobedient Child an equal portion with the rest of his Children.

Syn. Theor. 63.

1 Book of *Discip.* 9. head.

Thus they encourage and countenance Disobedience and Rebellion, which the Scripture compares to the sin of *Witchcraft*; and no marvel then if they, who are so great Patrons of Disobedience towards natural Parents, should be such stout assertors of Rebellion against Politique. And now Ile tell you what this Excommunication is, to which everie man is liable for slighting his Minister, though he be never so raw a novice; *After the Sentence is pronounced, no Person (Wife and Family excepted) may converse, eat, drink, buy or sell with him, without Licence; Nay the Children that are born afterward, are not to be admitted to Baptisme, till they be of years to demand it, and then presently of course, Letters of Horning goes out, which is an outlawing by the sound of a Horn, and putting out of the Lawes protection, so as any body may kill the Excommunicate person that will be at the trouble of it.*

1 Book of *Discip.* 7. head.

54. *Artic.* 1599.

But all these, some may say, are but contingent inconveniencies, and may be (by a wise man) prevented; But now I will speak of some other of their brave Tenets, and they are such as are very enchroaching upon the properties of all, though never

never so wise; *All Tythes* (say they) *Oblations, Temporalities of Bishops, Deans, Sub-Deans, and all Lands belonging to Cathedrall Kirkes, was the Patrimony of the Kirke, and ought to be disposed of by the Kirkes appointment:* Then as preventing an Objection, that the present Possessours had Leases from the former Proprietours, they goe on and say, *The Leasers were thieves and murderers, and ought not to alienate the common guds of the Kirke.* Thus you see what property any man is like to have in his Estate, that they are pleased to call thieves or murderers; and this is that they would be at in *England*, had they but power according to their will. Book Disc. cap.

The commodiousnes of one, and the incommodiousnes of the other, in short then lies thus; In *Episcopacy you have a publick Revenue set forth for the support and encouragement of Learning and Vertue*; In *Presbytery you have all Learning discouraged, because none are capable of preferment, but such who out of the predominancy of Ignorance and folly will submit to those hotheaded, and for the most part illeterrate Gentlemen.* And therefore, as no Commoner can be against the former, but such as maligns the contingent advantage of his Posteritie, and other Relations, so none can be for the latter, but such who have a mind to deliver themselves and posteritie up to an insupportable slavery.

Now seeing that *Presbytery* and *Episcopacy* can by no means agree, as being of such different Principles; It will not be amiss therefore, to trie how near we can bring the *Presbyterian* and *Jesuite* together. Father *Mariana*, in his book *De Rege & Regis Institutione*, sayes, *That Princes which be excommunicated by the Pope, may lawfully be killed by their Subjects*; *Mr.* Kaut *the* Scotch *Presbyter*, in his book *De Excommunicato trucidando*, delivers for Orthodox, *That all persons who will not take the Covenant* (the King not excepted) *ought to be excommunicated, and all persons so excommunicated, ought to be killed.* Thus far they go along prettie well; Father *Escobar* a late *Casuist* in that societie, layes down for a rule, *Goods gotten by dishonourable wayes as Treason, Murder, Sacriledge, an unjust Sentence, are lawfully possest by him, who hath so gotten them; and he is not at all obliged to make restitution*: This you will say, is damnable do- Mist. of Iesuitism. Let 8. p. 112.

ſtrine, and very ſcandalous to civil as well as Chriſtian ſocietie, yet as bad as it is, it is certainly the Opinion of our jolly Caſuiſts of the Diſcipline; otherwiſe they (at leaſt the pretenders of *Theologie* amongſt them) would not now rejoyce *in the wages of Iniquitie*, in what they got by plundering and killing their fellow-Subjects for doing their duties. They would make reſtitution of what they have received by Sequeſtring of honeſt mens Livings: They would tender ſatisfaction for the injuries they have done by expoſing the Wife & Children of the Loyal Clergie to a neceſſarie povertie: And that facultie of plundering of Livings was ſo Epidemical amongſt them, that a man may without breach of Charitie, ſay, They would all have been guiltie of it, had they but had opportunitie.

Miſt. of *Ieſuit.* The *Jeſuites*, who are generally obſerved to be very ſtrict Obſervers of Diſcipline, eſpecially in that part which concerns their habit, ſay, *No man ought upon pain of Excommunication to lay aſide his habite, except it be, Furandi vel Scortandi gratia, to whore or to thieve*: So our Gentlemen, thoſe great Judaizers of the Sabbath, in which they differ from all the Churches of Chriſt in the world, certainly hold that the Sabbath is not to be broke, except it be to plunder or kill; elſe they would never have made an onſet upon the Kings Armie at *Edgehill* on a Sunday. And as the *Jeſuite* Doctrine of Probabilitie is juſtly counted the Viper and bane of *Moralitie*; ſo *the Diſciplinarian Doctrine of Predeſtination, reduced into practice is of as ill if not worſer conſequence.* But perhaps ſome may ſay, that all this might have been ſpared, conſidering how inſtrumental of late the *Presbyterians* have been in reſtoring of us to our Peace: Its granted that many of thoſe who formerly were of that judgement, have of late been very ſignally eminent for Loyaltie, which is a convincing Argument of their repentance: For men poſſibly may repent of *Presbyterie*, but *Presbyters* never yet repented of any thing.

Miſt. of *Ieſuit.* let. 6 p. 70

Miſt. of *Ieſuit.* Let. 5.

Now for ſatisfaction howere of thoſe who as *Presbyterians* did Contribute to His Majeſties Return, I ſhall inſert a Sto-

rie

rie out of the *Chronicles* of *Scotland*, which will be pertinent enough to the purpose; During the Eighteen years Imprisonment of *James* the First, here in *England*; The government of that Kingdome fell to *Murdake* Earle of *Fife*, by whose means it was not improbable, the King was so long detained. *Spotswood his history of Scot.*

This Earle of Fife *had in that while two sons that grew up to be so boysterous and wicked, as neither the Father nor any body else could rule them; who thereupon told them, that since they would not be directed and governed by him, he would send for one who should rule both him and them; And immediately sends away for the King, who upon his return summons a* Parliament, *in which* Murdake *and his two sons were condemned for Treason, and accordingly executed.*

The Application is very obvious, *Independencie* and *Anabaptisme*, the two ungracious sons of *Presbytery*, in the Kings absence, occasioned by *Presbytery*, grew to such an height of Stubbornnesse and Rebellion, as insteed of being ruled, they oft attempted to murder and destroy their common Parents, who induced by the certaintie of being ruined by them, sent for the King to come home, and rule them all; whose mercie is such, as that he will not apply as to persons, yet such is his Wisedome, that he will, if he Consult (which I am sure he does) his own Safetie, and our Peace, make a home Application as to things. But now lest my Discourse should be too prolixe, a thing to be avoided in Sermons themselves, I shall direct you, (Gentlemen) in discharge of the Dutie as to the businesse in hand, and that shall *be* onely in putting you in minde of your Oath, part of which is to enquire and present whats given in charge; You are to enquire after all Treasons, Petti-Treason, *&c.* It's High Treason to compass or imagine the death of the King, the Queen his Wife, or of their eldest Son and Heir.

And though the Nation be not yet so happie as they will be when his Majestie rejoyces in those endearing Relations; yet by this you may see, that this Statute was made chiefly

to

to preſerve the Perſon of the King; for it's the Perſonall, not the Politique Capacitie that never dies, if a King can be ſaid to have either Wife or Children.

Its High Treaſon likewiſe, if Maſter Saint *John* the late Kings Solicitour be to be believed, in his Argument at Law (againſt the Earle of *Strafford*) *for to alter the Religion Eſtabliſht*; and this the Covenanters were ſworne to, when they Covenanted againſt the Hierarchie, and Diſcipline of our Church; For believe it, Diſcipline and Ceremonies are as neceſſarie for the preſerving of Religion in its Primitive Puritie, as the skin or rinde of an Apple, (which of it ſelf is inſipid, and of little worth) it is to preſerve the Fruit from putrefaction.

To impoſe Oaths likewiſe, or perſwade Forraigners to levell Warre within this Kingdome, according to Maſter Saint *John*, and Maſter *Pym*, is High Treaſon; and their Authothoritie may be ſufficient, as *Argumentum ad Homines*; I inſiſt the rather, becauſe the Covenanters may ſee how farre they are from being Obliged by the Covenant, (the impoſing of which, being High Treaſon by, then, *Presbyterian* Authorities) that they are Obliged by the Lawes both of God and Man to the quite contrarie, according to the Rule, *In malis promiſsis reſcinde fidem, in turpi voto muta decretum.* You are to preſent all Miniſters, as well Beneficed as others, that do not conſtantly upon every Sunday, or other Opportunitie of Religious Worſhip, reade the Liturgie of the Church eſtabliſhed by Law, commonly called *The Common Prayer.* In Vindication of which, If I ſay ſomething more then properly belongs to this place, The Orthodox Divine, (and for the other I care not) I hope will grant an Indulgence.

The main Objection then againſt Biſhops, is againſt our Liturgie in general, *Viz.* That it is a Form; and (as the Information from *Scotland* ſayes) *It is not lawfull for a man to tie himſelf up, or be tied up by others to a perſcript Forme, either in Prayer or Exhortation*; To which may be thus Anſwered;

ſwered; *When people meet together to worſhip God in publique, it is not to be expected that all ſhould pray at once according to their particular Fancie, (which as it cannot pleaſe him who is ſtiled the God of Order, ſo indeed is no where practiſed) but that the Miniſter in behalf of himſelf, and the people, ſhould put up his requeſts to Heaven.* Well then; That Prayer, in ſpeaking of which, the Miniſter is not tied up to a perſcript Form, doth not ceaſe though from being a Forme to the Congregation; For every man who joynes with the Miniſter, (or if he doe not, what does he there?) is as much tied up from dilating himſelf by occaſional Meditations, as if all had been read out of a Booke; and yet one of theſe is acceptable, the other as the abominations of the Heathen is accounted. The Caſe then is juſt thus: One of you purchaſes a piece of Land of his Neighbour, and in Order to the making good of his Title gets the advice of the moſt judicious and ableſt Lawyers of the Land, in drawing the Conveyance; which done, he thinks himſelfe in a prettie ſafe Condition as to that: At laſt meets with a bad fellow, One that uſes to make motions in any Court that will hear him, for ten groates, or a dinner, who tells him he hath taken a great deal of pains to no purpoſe; for he can make a better Conveyance *Extempore*. If now the Purchaſer ſhould in this Caſe be ore-ruled by that ſmall man of the Law, you would think as I ſuppoſe, he deſerved to be begged for a Fool; and yet the Caſe is directly the ſame: For that Form eſtabliſſit by Law, approved by all the beſt Reformed Churches abroad, Compiled by the advice of all the pious, ſober and Learned men of that Age, Sealed with the Blood of ſo many Reverend Prelates, and by all agreed on to be that acceptableſt way of Worſhiping God, muſt now be rejected for the *Extempore* Form of every ſaucy idle-headed *Jack* in a Pulpit.

You are likewiſe to enquire of all perſons that have wittingly heard, or been preſent at any other Form of Common Prayer, Adminiſtration of Sacraments, making of Miniſters,

Ministers, or other Rites then what are expressed in the said Book, or which are contrary to the Statute of 2. and 3. E. 6. 1. And truly, if you would but doe your dutie in this particular the penaltie is so great, that the Audicours of Unlicent Lecturers would not be so numerous as formerly, neither would the unconforming Preachers, [*These Disturbers of the Peace*] have any incouragement any longer to oppose, for they would soon be weary of Preaching to stone walls; To which improbabilitie, they must be necessitated, if this Statute was put in due Execution. You are likewise to inquire, *&c.*

FINIS.